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THE QUOTATIONS FROM ECCLESIASTICUS IN RABBINIC LITERATURE.

THE quotations from Ecclesiasticus, or, as the Jews usually term it, the "Book of the Son of Sira," which are scattered over the Rabbinic literature, have been collected by various scholars. The last collection was made by Reifmann, in the periodical *Haasif* III. (1886), p. 243 *seq.* As far, however, as I am aware, these quotations have never been put together with full parallels, and the different readings which the MSS. and the older editions offer. Zunz, in his *Gottesdienstliche Vorträge* (p. 102 *seq.*), rarely gives the Hebrew text. Dukes, in his *Blumenlese*, has only few parallels, and even Reifmann refers nowhere to Rabbinovicz's great work, *Variae Lectiones*, which is better known by its Hebrew title of דקדוקי סופרים. Besides, there are to be found some quotations of and parallels to Sirach in Rabbinical works, which have only been edited during the last few years, and were, therefore, inaccessible to these scholars, a fact which makes their collections incomplete. In the present article an attempt will be made to supply this want.

The works employed by me for this end were, besides the usual Rabbinic literature, with its commentaries, the above-mentioned *Variae Lectiones*, which extend in fifteen volumes over the greater part of the Babylonian Talmud. For the variations to the two quotations from the tractates *Jebamoth* and *Niddah* (which remained unedited by Rabbinovicz), I am indebted to the kindness of Dr. Perles, Chief Rabbi in Munich, who collated them with the famous MS. of the Talmud in the Royal Library in that town. The Oxford

MSS. of *Jebamoth* I have collated myself. The MSS. which were at the disposal of Rabinovicz, and to which a reference is made in this article, came from the libraries at Munich, Hamburg, Karlsruhe, Oxford, Paris, and Rome, which I have indicated by the initials, whilst the MSS. *Agadoth Hattalmud*, and the *Talkut* (in MS.), are designated by AT and JM.

The order adopted in the present collection is to give first the quotations to be found in the Talmud of Babylon—containing, as it does, the greatest number of the references to Sirach—afterwards those to be found in the Talmud of Jerusalem, followed by quotations from the Midrashim, and the later literature. These quotations I give all in full, except the Aramaic one in Synhedrin 100*b*, which is already recognised as not having formed a part of the *real* Sirach. But I have confined myself in this place only to three classes of passages, viz., those which bear the name of Ben Sira, those which are cited from the *Kethubim*, and, thirdly, those that are introduced (even if only in a variation) with the word שְׁנַאמֵר, which also proves that they came from a book which had some Biblical character. As they are not to be found in the Bible, they were undoubtedly taken from Ecclesiasticus. The two exceptions made were with regard to Nos. 1 and 2 which, besides the fact that one of them is described by the glossaries as belonging to Ben Sira, leave by tone and style hardly a doubt that the Rabbi was there speaking in quotations from Sirach. The other parallels to Sirach, which are by no means yet exhausted by the various collectors, I hope to treat, at an early opportunity, in an article by itself.

The age in which the Talmuds and the Midrashim were compiled is to be found with more or less precision in every history of Jewish literature. A few words, however, seem necessary on the character of the פְּרָקָא דְּרַבִּינֵי הַקְדוּשׁ ("chapter of our teacher the saint") and the *Baraitha* of Kallah. The former, which is attributed to R. Judah the Saint, on account of its beginning with a sentence

bearing the name of this Rabbi, is arranged after subjects grouped in numbers of three, four, and so on, and forms by its very nature a compilation from older works. It exists in many versions, all post-Talmudical (see Zunz, *G. V.*, 284). The most complete, however, is that edited by Herr Schönblum (Lemberg, 1877), from a MS. now in the possession of the Chief Rabbi, Dr. H. Adler. The fact that some passages in it differ from the parallels in the Talmud, which Herr Schönblum brings forward in favour of its high antiquity, proves nothing but that the compiler's copy of the Talmud varied in some places from ours. The compiler might also have had some Agadic collections which have not come down to us. Nor is the latter, the *Baraittha* of Kallah, of an earlier age than that of the Geonim, being perhaps still later. Herr Halberstam, in his appendix to Coronel's edition (112b), gave some valuable hints with regard to its composition. At any rate, it does not represent the Tractate *Kallah* to which the Rabbis (*Kiddushin* 89b, and elsewhere) referred.¹ That part in it which pretends to be *Gemara*, and to which Nos. 19 and 20 of the present collection seem to belong, was aptly characterised by Luzzatto and Kirehheim as only "aping" the Talmud.² The text is hopelessly corrupt, and even the commentary of R. Abraham Ibn Yarchi is not of much help.³ As to the

¹ See Zunz, *G. V.*, p. 90, and Weiss, *Geschichte der Tradition*, II., 248.

² See כרם חמר, VII., 219, where Luzzatto says, הלא כל זה בעין גמרא, ולא גמרא ממש אלא כקוף בפני אדם ואין ספק כי מדורות מאוחרים היא. For Kirehheim, see *Hammagid*, 1865, p. 149.

³ This commentary is only extant in two MSS., the one in the Merzbacher Library (אהל אברהם, p. 11, No. 106), and the other in the library of the Jewish Theological Seminary at Breslau, which the librarian, Dr. Zuckermann, kindly lent to me. But before I received it, Dr. Perles had drawn my attention to it, and had also copied for me from the Merzbacher copy some important extracts, of which the following will not be without interest for the subject:—ואציל אותם הבחורים אשר מדרך מוכר יצאו אשר לא שמעו ולא ראו וכתבו להם ספרים באהבת הנשים ובמרמתן [ובמראתן] ובלחישתן אין לי חלק בהם לא מדובשתן ולא מעוקצתן וראו

Aramaic quotation in particular (No. 22), both its rhymes and its Peitanic tendency (see notes) mark it as a late production, recalling very strongly certain Aramaic compositions for Shebuoth, which are all versifications of older and later Agadoth, imitating the *Targum Jerushalmi* both in language and style.¹

I have given these quotations just as they are in the works from which they are taken, without putting them in verses or even providing them with stops. Such an arrangement would have implied some metrical division, which I strongly desired to avoid.

I have also added an English translation, in the preparation of which the advice of Mr. C. G. Montefiore was of great assistance. The words in square brackets are taken from other readings mentioned in the notes, while those in round brackets have been added to make the meaning plainer. Though I have done my best to give the reader a fair idea of the Hebrew, it will nevertheless always be advisable, for critical purposes, to refer to the original. That my collection will contribute much towards solving the great Sirach difficulties, I in no way flatter myself. The quotations are too few in proportion to the bulk of the book to throw much light on the problem. I must also distinctly state that the quotations do *not* always exactly correspond with references given to Ecclesiasticus. Sometimes only *one* of many sentences of the quotation is contained in Sirach, sometimes none at all. And thus they can only be

לכותביהם לגנוזם כי המכתבים עמל כתבו שתפסו להם מקראות מארבעה ועשרים אשר נאמר בר"הק והמשילו בתועבות הנשים ועושים מתורת אמת פלסתר לכפור עליה פסכתר ואוי להם ולמעתיקיה החופרים [הסופרים] והבונים בהם . . . והקורא בהם עונשו כקורא ספרים [בספרים] החיצונים שאין להם חלק לעו"הב ומאן נינהו ספרי מינין ואף הקורא בס' בן סירא במקומות מועטין שיש בהם הבאי ורברי שחוק וע"כ אמר לו לאדם להתעסק . . . בהם. The variations are from the Breslau MS.; the two words והבונים are not there.

¹ See Zunz, *Synagogale Poesie*, 74-80.

used after the closest examination. But still I venture to think that the bringing together of all the passages with their *variae lectiones* will be of some service to the student, as revealing the fact that the version of Ecclesiasticus known to the Rabbis was mostly written in pure Hebrew. And when the Rabbis who did not quote literally made some alteration, it was for such terms as are to be found in the Mishnah or the *Baraitot*, e.g., the Aboth de Rabbi Nathan. But it seems to me that even the language of the latter differs from that of such phrases as לא לבסר and לעלים מחזר and similar phrases (see Professor Margoliouth's *Inaugural Lecture*), as the language of a prayer like the eighteen Benedictions, for instance, differs from the Piyutim of Kalir and his successors. In fact, if I had found such phrases in the Aboth de Rabbi Nathan I should have marked them without the slightest hesitation as later interpolations. This point will be made even clearer in the second article, where several quotations will be given from the Aboth de Rabbi Nathan and the related literature.

In conclusion, I should like to draw special attention to the words דגנוזה רבנן להאי ספרא דבן סירא (in No. 8), which are missing in our editions, but confirmed by many MSS. From this we might perhaps infer that Ecclesiasticus was once included in the canon, and thus it may really once have been a part of the Kethubim. The title חכמת חכמים for Ecclesiasticus (see No. 8) is also worth noting, as it occurs only once in Jewish literature. It is also worthy of note, that, according to a statement by the late Firkowitz, (*Hammeliz*, 1868, p. 201) the Gaon R. Saadyah mentioned the author of Ecclesiasticus as ישוע בן אלעזר בן סירא and among other quotations also gave this one משונאך הזחר (see Ecclesiasticus vi. 13, and Ben-seeb's Hebrew translation, vi. 15), whilst the quotation ספר במפלא ממך, etc. (see No. 4), he cited from a book ספר אלעזר בן עירא by one עירא.

Of more importance is a letter from Firkowitz addressed to Gurland (*Hashachar*, iv. 492), in which, among others

he alludes to this passage in the *Sepher Haggalui* in the following words:—
ודברי המאור הגדול הרס"ג נ"ע שכתב:—
בהקדמת ספרו הגלוי שהביא שמות המחברים בימי בית שני
שכתבו חבוריהם בפסוקים ונקודות וטעמים כמו שכתבו
הנביאים כתבי הקדש הא' שמעון בן ישוע בן אלעזר בן סירה
חבר ספר הדומה למשלי הב' אלעזר בן עיראי ס' חכמה
הדומה לקהלת הג' בני חשמונאי יהודה ושמעון ויונתן
ויוחנן ואלעזר בני מתתיה במה שקרה להם הדומה לס'
דניאל בלשון הכשדים כלם בפסוקים ונקודות וטעמים בימי בית
שני :

"The words of the great light R. Saadyah Gaon, who wrote in the preface of his book *Haggalui*, where he mentioned the names of the authors (who lived) during the Second Temple, who wrote their books divided in verses, and (provided them) with vowels and accents as the prophets wrote the Holy Scriptures. The first is Simeon the son of Jeshua, the son of Eleazar, the son of Sira, who composed a book similar to the Book of Proverbs. The second, Eleazar the son of Irai (composed a) *Book of Chochmah*, which is similar to the Book of Ecclesiastes. The third (are) the Hasmonæans, Judah, Simeon, Jonathan, Jochanan, and Eleazar, the sons of Mattathias (who composed a book) about the things which happened to them in the Chaldaic language, which is similar to the Book of Daniel. All these were (written) in verses, vowels, and accents during the Second Temple."

More full is another communication by Firkowitz, made in the Hebrew periodical *Hammagid* (1873, p. 203):—
מדבריו:
הקדמת ספר הגלוי לרבינו סעדיה . . . וז"ל: ובראות הרשעים
כי חברתי ספר בלשון הקדוש בפסוקים ונקודות וטעמים
התחילו להתלוצץ ואמרו כי זה ספר נבואי וזה מסכלותם
כי הם חשבו כי גורי הספרים הנבואיים היותם בפסוקים
ונקודות וטעמים ואינם כן גדריה כו' כי המעשה הזה ר"ל
להפסיק לנקד ולהטעים רשאים לעשות כל מי שירצה כמו

שעשה שמעון בן ישוע בן אלעזר בן סירא ספר מוסר דומה לספר משלי בחלקיו ופסוקיו בנקודות וטעמים וכמו שחברו אלעזר בן עיראי ספר חכמה הדומה לספר קהלת בסדרו ופסוקיו בנקוד וטעמים וכמו שחברו בני חשמונאי יהודה ושמעון ויוחנן ויונתן ואלעזר בני מתתיה במה שקרה להם הדומה לספר דניאל בלשון כשדים מפוסק לפסוקים בנקודות וטעמים ואין אחד מהם נביא :

“From the words of the preface to the *Sepher Haggalui* by our master Saadyah And these are his words : ‘And when these wicked people saw that I had composed a book in the holy language (divided into) verses, and provided with vowels and accents, they began to scoff, and said that this is a prophetic book (that is they accused him of the ambition to imitate the Scriptures). But this is only through their folly, for they thought that the definitions (essential features) of the prophetic books are that they are provided with verses, vowels, and accents, but its definitions are not so, etc. For this action, viz., to divide (a book) into verses and to provide it with vowels and accents is permitted to every man who can do so if he likes; just as Simeon the son of Jeshua, the son of Eleazar, the son of Sira, composed a book on ethics which is like the books of Proverbs in its divisions (chapters), its verses, vowels, and accents; and as Eleazar ben Irai composed a *Book of Chochmah*, which is like the book of *Koheleth* in its order, verses, vowels, and accents; and the Hasmonæans, Judah, Simeon, Jochanan, Jonathan, and Eleazar, the sons of Mattathias, (composed a book) on the things which happened to them in the Chaldaic language divided into verses (and provided) with vowels and accents, without any one among them having been a prophet.’ ” We learn from these statements that the Hebrew version of the Book of Sira, which the Gaon saw, endeavoured, at least as regards its form, to be a close imitation of the Book of Proverbs. This would in itself make a metrical arrangement impossible. And the fact that R. Saadyah speaks only of division

into verses and the addition of vowels and accents, without mentioning any other peculiar feature, will also tend to prove that the Hebrew version of Sira which he knew was not composed in metre, otherwise he would certainly have mentioned it. The continuation of the passage quoted above from Firkowitz contains some remarks of great interest for students of the Books of the Maccabees, but I omit them, as they are foreign to my present subject. I may also mention the fact that I had lately, through the courtesy of Dr. Neubauer, the opportunity of seeing among the new MS. acquisitions of the Bodleian Library, a very old fragment, which I have strong reason to believe represents a piece from the above-mentioned *Sepher Haggalui*. It is indeed divided into verses and provided with vowels and accents, but it did not seem to me to have any metre. Now, if R. Saadyah's Sira had been metrical, we can hardly understand why he should have neglected to imitate this feature also, whilst in all other respects it served him as a model for his composition. However, we must not conceal the fact that Firkowitz is hardly a safe authority on which to base an important theory, and we must wait for the forthcoming edition of the *Sepher Haggalui* by Dr. Harkavy, before we can arrive at a definite conclusion.

(For Notes see p. 697.)

1.

ואמר רבא בר מחסיה א"ר חמא בר גוריא אמר רב כל חולי ולא
חולי מעים כל כאב ולא כאב לב כל מיהוש ולא מיהוש ראש
1: כל רעה ולא אשה רעה (*Sabbath*, 11a; *Ecclus.* xxv. 13
and 19).

Raba bar Machassia said, in the name of R. Chamma bar Guria, in the name of Rab: "Any illness but the illness of the stomach; any pang but the pang of the heart; any ache but not headache; any evil but not an evil wife."

2.

א"ל רב לרב המנונא:—בני אם יש לך היטב לך שאין²
 בשאול תענוג ואין למות התמהמה³ ואם תאמר אניח לבני⁴
 חוק בשאול מי יגיד⁵ לך בני האדם⁶ דומים לעשבי השדה⁷
⁸ (Erubin, 54a; Ecclus. xiv. 11-19). הללו נוצצין והללו נובלין

*Rab said to Rab. Hammuna: "My son, if thou hast (aught), enjoy it, for there is no enjoyment in Sheol, and death does not linger. And if thou say, I will leave (aught) to my children, who will declare to thee the law in Sheol? The sons of men are like the grass of the field; some blossom, some wither."*⁹

3.

אמר רב חייא בר אשי אמר רב:—כל שאין דעתו מיושבת¹²
 עליו אל יתפלל משום¹⁰ שנאמר¹¹ בצר אל יורה¹³
 Ecclus. vii. 10).

*Rab. Chiya b. Ashi said in the name of Rab: "He whose mind is not settled within him should not pray. For it is said: He who is in trouble should not teach."*¹³

4.

שכן כתוב בספר בן סירא:—במופלא ממך אל תדרוש
 ובמכוסה ממך אל תחקור במה שחורשית התבונן אין¹⁴ לך¹⁶
 עסק¹⁵ (Chagigah, 13a; Ecclus. iii. 21-22).

*For so it is written in the Book of Ben Sira: "That which is too hard for thee seek not out, and into that which is veiled from thee inquire not. Reflect upon that which is permitted to thee; thou hast no business with secret things."*¹⁷

5.

ומשולש בכתובים דכתיב¹⁸:—כל עוף¹⁹ למינו ישכון ובני²⁰
 לו (Baba Kamma, 92b; Ecclus. xiii. 15-16). אדם לדומה לו

And it is repeated for a third time in the Writings: "Every bird dwells with its kind, and the [son] of man with his like."

6.

כדנתיב²¹ בספר בן סירא—הכל שקלתי בכף מאזנים ולא מצאתי קל מסובין וקל מסובין חתן הדר בבית חמיו וקל מחתן²² אורח מכניס אורח וקל מאורח²³ משיב דבר בטרם ישמע (Baba Bathra, 98b).

*As it is written in the Book of Ben Sira: "I have weighed everything in scales and found nothing lighter than bran; yet lighter than bran is a bridegroom who lives in the house of his father-in-law, and lighter than a bridegroom [who lives in the house of his father-in-law] is a guest who invites (another) guest, and lighter than a guest [who invites another guest] is he that answers a matter before he hears it."*²⁴

7.

רב יוסף אמר בספר בן סירא—נמי אסור למקרי²⁵ ואלא משום דכתיב²⁶ בת לאביה מטמונת שוא²⁷ מפחדה לא יישן בלילה בקטנותה שמא תתפתה בנערותה שמא תזנה בגרה שמא לא תינשא נישאת שמא לא יהיו לה בנים הזקינה שמא תעשה²⁸ (Synhedrin, 100b; Ecclus. xlii. 9-10).

Rab. Joseph said: "In the Book of Ben Sira it is also forbidden to read. But (the reason for this prohibition is) because it is [therein] written: 'A daughter is for her father a vain treasure. Through his anxiety about her he does not sleep in the night; during her minority, lest she should be enticed; during her majority, lest she should commit adultery; when she has ripened, lest she should not marry; when she has married, lest she should have no children; when she has grown old, lest she should practise witchcraft.'"²⁹

8.

אמר רב יוסף מילי מעלייתא דאית ביה דרשינן להו³⁰ : אשה טובה מתנה טובה³¹ בחיק ירא אלהים תנתן³² אשה רעה צרעת לבעלה³³ מאי תקנתיה יגרשנה מביתו ויתרפא מצרעתו³⁴ אשה יפה אשרי בעלה מספר ימיו כפלים העולם עיניך מאשת חן פן תלכד במצודתה אל תט³⁵ אצל³⁶ בעלה למסוך³⁷ עמו³⁸ יין

ושכר³⁹ כי בתואר אשה יפה רבים הושחתו ועצומים כל הרגועה רבים היו פצעין רוכל⁴⁰ המרגילים לדבר ערוה⁴¹ כניצוץ מבעיר גחלת⁴² ככלוב מלא עוף כן בתיהם מלאים מרמה⁴³ מנע רבים מתוך ביתך ולא הכל⁴⁴ תביא ביתך רבים יהיו⁴⁵ דורשי⁴⁶ שלומך⁴⁷ גלה סודך לאחר מאלף משוכבת חיקך שמור פתחי פיד⁴⁸ אל תצר צרת מחר כי לא תדע מה ילח יום⁴⁹ שמא למחר איננו⁵⁰ ונמצא מצטער על עולם שאינו שלו⁵¹ (*Synhedrin*, 100b; *Ecclus.* xxvi. 1-4; ix. 8, 9; xi. 29-34, and vi. 6; perhaps also xxx. 21).

Rab. Joseph said: " [If our masters had not hidden the Book of Ben Sira] we might interpret⁵² the good things which are in it. A good wife is a good gift [to her husband]; she shall be given into the bosom of the God-fearing man. A bad wife is a leprosy for her husband.⁵³ What is his redress? Let him divorce her from his house, and he will be cured from his leprosy. A good wife is a bliss to her husband; the number of his days will be doubled. Hide thine eyes from a beautiful woman, lest thou be entangled in her net. Turn not [to her] to mingle with [her] wine and strong drink. For by the form of a beautiful woman many were destroyed, and all her slain are a mighty host. Many are the wounds of the pedlar,⁵⁴ which accustom one to lewdness, like the spark which lights the ember.⁵⁵ Like a cage full of birds, so their houses are full of iniquity. Restrain many people from thy house, and bring not everybody⁵⁶ into thy house. Let many inquire after thy peace, but reveal thy secret (only) to one out of a thousand. Keep the doors of thy mouth from her that lieth in thy bosom. Sorrow not for the sorrow of to-morrow, for thou knowest not what the day may bring forth; perhaps to-morrow he is no more, and so he shall be found sorrowing over a world which is not his."

9.

כל ימי עני רעים⁵⁷ בן סירא אומר אף לילות בשפל גגים גנו⁵⁸ ובמרום⁵⁹ הרים כרמו ממטר גגים לגנו ומעפר⁶⁰ כרמו לכרמים (*Synhedrin*, 100b).

All the days of the poor are evil. Ben Sira said, " the nights,

too. *The lowest roof*⁶¹ *is his roof, and on the highest mountain is his vineyard. The rain off (all) roofs (falls) on his roof, and the earth of his vineyard (crumbles down) upon (all other) vineyards.*"⁶²

10.

לכרנתיב בספר בן סירא — שלשה שנאתי וארבעה לא
אהבתי שר חנרגל⁶³ בבית חמשתאות והמושיב שבת במרומי
קרת⁶⁴ והאוחז באמה ומשתין מים והנכנס לבית חבירו פתאום⁶⁵
(*Niddah*, 16b).

With reference to what is written in the Book of Ben Sira :
"Three things I hate, and four things I do not love : A prince
who frequents banquets,⁶⁶ (a man) who makes his abode in the
hills of the town,⁶⁷ . . . and (a man) who enters the house of
his neighbour suddenly."

11.

בסיפרא דבן סירא⁶⁸ כתיב: — סלסליה ותרוממדן ובין נגידים
⁶⁹ תושיבך (*Jerushalmi Berachoth*, ed. Krotoschin, 11b ; *Ecclus.*
Syr., vi. 32).

*In the Book of Ben Sira it is written : "Exalt it,⁷⁰ and it
shall promote thee, and it shall set thee among princes."*

12.

בר סירא אמר: — אלוה העלה סמים מן הארץ⁷¹ בהם
חרופא מרפא את המכה ובהם הרוקח מרקח את המרקחת⁷²
(*Gen. Rabbah*, ch. x. ; *Ecclus.* xxxviii. 7, 8).

*Bar Sira said : "God brought forth spices from the earth.
With them the physician healeth the wound, and with them the
apothecary compoundeth the confection."*

13.

בר סירא אמר: — לב אדם ישנה פניו בין לשוב ובין לרע⁷³
(*Gen. Rabba*, ch. lxxiii. ; *Ecclus.* xiii. 25.)

*Bar Sira said : "The heart of man changes his countenance
both for good and for evil."*

14.

בר ס'רא אמר:—חיתה לפניו גחלת ונפח⁷⁴ בה וביערה⁷⁵
⁷⁶ רקק בה וכבת (*Lev. Rabbah*, ch. xxxiii. ; *Ecclus.* xxviii. 12).

Bar Sira said: "There is a coal before a man; he blows upon it and it is kindled; he spits upon it, and it is quenched."

15.

אמר בן ס'רא—בטרם תדור חכן נדריך בל תהיה כמתעה⁷⁷
 (*Tanchuma* וישלח § 8; *Ecclus.* Syr. xviii. 15).

*Ben Sira said: "Before thou vowest prepare thy vows, lest thou be like a deceiver."*⁷⁸

16.

א"ר אלעזר כתוב בבן ס'רא:—אוקיר לאסיאך עד שלא⁷⁹
 תצטרך ליה (*Tanchuma* מקץ § 10; *Ecclus.* xxxviii. 1).

*R. Eleazar said: "It is written in Ben Sira: 'Honour thy physician before thou wantest him.'"*⁸⁰

17.

מתלא אמר בן ס'רא:—טב לביש לא תעביר ובישא לא⁸¹
 ימטי לך (*Tanchuma* חקת § 1; *Ecclus.* xii. 4, 5).

*Ben Sira said a proverb: "Do no good to the bad, and evil will never happen to thee."*⁸²

18.

וכן מתלא אמר:—אם בנערותיך לא חפצתם איך תשיגם⁸³
 בזקנותיך (*Aboth de R. Nathan*, ch. 24; *Ecclus.* xxv. 3).

*And so the proverb says: "If in thy youth thou hast not [gathered] them, how wilt thou find them in thy old age."*⁸⁴

19.

וכן בן סירא אומר:—הדר אלהים בני אדם והדר בני אדם
כסותו⁸⁵

And so Ben Sira says: "The glory of God is the sons of men,⁸⁶ the glory of the sons of men is [their] raiment."⁸⁷

20.

ואמר בן סירא בענין הזה:—ועל הסליחה אל תבטח להוסיף
עון על עון ותאמר רחמיו רבים לרב עונותינו יסלח ואף עמו⁸⁸
⁸⁸ (ס' מעשיות) ועל רשעים ינוח עונו⁸⁹ (Ecclus. v. 5-7).

And Ben Sira said (with regard to) this matter: "Put not thy trust in forgiveness, to add sin to sin, saying, His mercies are great; the multitude of our sins he will forgive."⁸⁹ And wrath is with him, and upon the wicked will rest his strength."⁹⁰

21.

ולעולם אל ימהר אדם לבית חבירו שכך כתו' בספר בן
סירא:—רגל נבל מהרה אל בית ואיש מזימות יכניע רבים⁹¹
ולעולם אל יסתכל אדם לשער חבירו שכן בספר בן סירא:
—אזיל מפתח יביט אל בית וכבוד לאיש בבית עמיו⁹² (פרקא
14a, ed. Schönblum; Ecclus. xxi. 22, 23).

A man should never rush into the house of his neighbour. For so it is written in the Book of Ben Sira: "The foot of the fool rushes into the house, but the man of thoughts will humble many."⁹³ . . . And a man should never look into the gate of his neighbour, for it is (written) in the Book of Ben Sira: "The fool looks from the door into the house, but there is honour to a man in the house of his people."⁹⁴

22.

כתיב בספר בן סירא:—חוי רחים לשלמא דעליה קם עלמא • רחים כל עמא ואיזדהר מגיאותא דלא יבא ⁹⁵ לכל גברא, מבערא אפין מעקרא סיפין • ומבניא אילון חלף תופין • יליף ממלכין ואלופין וסעתהון למסנד תורפין וסיפא ביקוד טריפין ⁹⁶ רחים עינוותא דלא תיתי לענייתא ⁹⁷ דהיא מאיסא ובסירא קדם יקרא לא יאיא אלהין למאן דהוה כדין עבד גבורן דלא סבירן אלפא אלפי אלפא מלאכין ושרפא נקשן גפא משמען כמתתפא והוא מרישא איתגאי ביומיה עטיפ גיוהא בגלימיה, והו לבושיה כל יומא ⁹⁸ ברם למצפצפין בשמיה מכיך רומיה ⁹⁹ ומשמי שמיא מטפיל לענייא ויתמיא ¹⁰⁰ מה משבח ויאיא הוה נבייא דאישתבח מפום בריא לית כעבדי נבייא: ¹⁰¹ מאן בניין מינכו אחסין בתר מלכו • ריש חכמה וסברא מרחול מקמא מרא ולא יימרינד לבך דחא לא כן ¹⁰² רובך ולא תצית לרובך ¹⁰³ דשמיר בגובך: אסתכל ¹⁰⁴ ואהני נפשך יומא דכל אפא משך כד יקוד גוף ונפש ¹⁰⁵ משך (Baraita Kallah, ed. Coronel, 7b).

Love peace, for on it the world is stayed. Love all people, and be careful of pride [of the heart] against any man. (Pride) kindles wrath, roots out the threshold and builds up woes instead of (the mirth of) tabrets. Learn from kings and princes and their company, who worship idols, for their end was to burn in the fire. Love humility, that thou comest not to poverty. For (pride) is despised and contemptible before God. It only befits him who does great things which are not conceivable. (Before him) millions of angels and seraphim beat their wings, which they make to sound like tabrets. From the beginning he triumphed [in his heights]. He envelopes himself with glory as his garment, and this is his garment every day. But to those who whisper in his name he bows down from his heights, and from the heavens of heavens he tends the poor and orphans. How glorious and beautiful was the prophet, who was praised by the mouth of his Creator. There is none like my servant the prophet. Who among you has inherited the crown of kingdom? The beginning of wisdom and reason is the fear of the Lord. And let not thy heart tell thee that God

[does not understand thine iniquity]. And do not listen to [thine enemy], who is hidden within thee. Meditate upon, and remind thy soul of, the day on which every face is darkened, when thy body will burn and thy sun will be obscured.¹⁰⁶

23.

כתוב בספר בן סירא:—זכור את יום אסיפתך ואסוף חרפה וקבץ זכויות כי ביום אסיפת האדם אין מלוהו הון ורב כח כי ¹⁰⁷ (Baraita Kallah, ed. Coronel, 7b).

*Remember the day of thy being gathered in (death), and take away (thy) reproach. For on the day of a man's ingathering neither wealth nor plenitude of strength accompany him. But (his) work will go before him, and his righteousness will make his eyes to shine.*¹⁰⁸

24.

מפרש בספר בן סירא:—לכך קורא מקום להקב"ה לפי שחוא מקומו של עולם ואין העולם מקומו: ¹⁰⁹

*It is explained in the Book of Ben Sira: "He calls the Holy One, blessed be he, Place, because he is the place of the world, and the world is not his place."*¹¹⁰

S. SCHECHTER.

NOTES.

¹ M.H.O., J.M., ed. Venice, and some older commentaries, read ולא רעת כל חסרון ולא חסרון מלאך המות במערבא, אשה, and O. adds the words, אמרי חסרון כים קשה מכולן (S.) כל דעת דעה, AT. and ed. Soncino, פרקא דר"הק, 22a, ולא דעת אשה, etc. In the former adds במערבא, etc. The former adds ארבעה קשין זה מזה מכת הלב קשה ממכת הגוף ומלאך המות קשה ממכת הלב ואשה רעה קשה משניהן וחסרון כים קשה מכולן. The

expression **מכת הלב** also occurs in the parallel in *Kohleth Rabba*, c. viii., but where, probably only by mistake of the copyist, the passage begins with **דברים ג' רעה**, leaving out **אשה רעה**. In *Beth Hammidrash*, Jellinek II., 95) we have the version **זה מזה מכת כלב** **ד' דברים קשים** **זה מזה מכת כלב** **אשה רעה קשה משתיהן חסרון קשה בנוף חולי מעים קשה ממכת כלב** **אשה רעה קשה משתיהן חסרון** **כיס קשה מכולן**. The version in *הא"ר* agrees with *הק* but reads **מכת המות** (instead of **מלאך המות**). See also *חופה* by Horowitz, p. 50, and notes.

² M. O. Soncino and AT., **כי אין**. ³ AT., **התמהמה**.

⁴ From ed. Pesaro it would seem that some added **ולבנותי**.

⁵ M. and the first ed. of the *En Jacob*, **יודה**.

⁶ M., **אדם**. ⁷ M., **האדמה**. O., **עשב השדה**.

⁸ In the margin of some editions of the Talmud we read here, **כל זה עד** **נובלין הוא מוס' בן סירא**. See also Bacher, *Die Agada der babylonischen Amoräer*, p. 26, note 171. R. Shem Tob Palqueira, in his *ספר המבקש*, quotes this passage in the following version: **אם יש לך היטב לך כי אין** **בשאל תענוג . . . ואם תאמר אניח לבני ולבנותי בני אדם דומים לעשבי השדה הללו רוצצין והללו נובלין**.

[⁹ See, however, Rashi and other commentaries, as well as note 5; for the text reading gives a poor sense. I should, accordingly, be inclined to translate: "And if thou say, I will leave a portion for my children, who will thank thee (for it) in Sheol." (Cf. for **חוק** Lev. x. 13 and Proverbs xxx. 8, R. V.)]

¹⁰ M. O. J.M. and many older authorities (as the *Or Zarua*, etc.), have not the word **משום**.

¹¹ Ed. Pesaro has not this word. *Halachoth Gedoloth* (**הלכות ברכות**) (p. 24), as well as Ed. Soncino read **דאמר מר**.

¹² Bacher, c. L., p. 23, note 193, and Reifmann propose to read **יודה** (cp. *Jerushalmi Berachoth*, 8d, **להתפלל**, **המצר אסור**). The Vatican MS., **בה"ג** (p. 39), reads **אל יורה**.

[¹³ See note 12. We should, accordingly, translate: "Should not give thanks," which is equivalent to prayer.]

¹⁴ M., **ואין**.

¹⁵ M., **חקר**.

¹⁶ As parallels to this passage we have:—

a) *Jerushalmi Chagigah*, 77c. **פליאה ממך** — **בר סירה**: **לעזר בשם בר סירה** **מה תדע**, **עמוקה משאול מה תחקור**, **במה שהורשית**.

b) *Gen. Rabbath*, c. viii. **אל** — **בגדול ממך** **אל** **אלעזר בשם בן סירא** **בחזק ממך בל תחקור**, **במופלא ממך בל תדע**, **במכוסה ממך אל (בל) תשאל**, **במה שהורשית התבונן**. ואין (שאין) לך עסק בנסתרות

The words in the brackets give the reading of Nachmanides of this passage in the Midrash in the preface of his commentary on the Pentateuch. Brit. Mus. Add. 27,169, reads . . . שְׁהוֹרִשִּׁיתָה . . . אֵין לָךְ . . .

c) *Midrash Haggadol*, MS. Montefiore, I. 2a, — וכך שנו רבותינו : ובמוסא ממך אל תחקור במה שהרשיתא במופלא ממך אל תדרוש, Compare also מדרש כונן (in *Beth Hamidrash* Jellinek II., p. 34), where we read כ"כ בספר בן סירא אל תחקור ובמוסא ממך אל תדרוש ובמה שהורשת במופלא ממך אל תחקור ובמוסא ממך אל תדרוש ובמה שהורשת התבונן ואין לך עסק בנסתרות.

[¹⁷ The version of the Jerushalmi is: "R. Lezer (said), in the name of Bar Sira, 'It is too hard for thee; what canst thou know? It is deeper than Sheol; what canst thou inquire? In what,'" etc. *Gen. Rabbah* has: "R. Eleazar, in the name of Ben Sira, said: 'That which is greater than thou art, seek not out; into that which is stronger than thou art, inquire not; that which is too hard for thee, thou shalt not know; about that which is veiled from thee, ask not. Reflect upon that which is permitted to thee; and (according to another reading 'for') thou hast no business,'" etc. The *Midrash Haggadol* has: "And so taught our teachers—that which is too hard," etc. (as in the text). "That which is permitted to thee, seek out," etc. (Cf. also Mr. Streane's "Translation of Chagigah," p. 67, and the references there given.)]

¹⁸ H. F. R., AT. and *Jalkut* have not this word כתיב.

¹⁹ From the *Tossaphot* (catchword מְשׁוּלָשׁ) it would seem that they read עוף כנף.

²⁰ H. R. and *Jalkut*, ובן. Interesting is the parallel in תנא דבי אליהו as quoted in *Jalkut* (123d) הכתוב אומר מה לתבן את הבר כל עוף למינו, ישכון וכן אדם לדומה לו.

²¹ M., כתיב.

²² R. adds בבית חמיו.

²³ The מְגִדֵּל עֵז in the רמב"ם איסורי ביאה, c. 21, § 15, adds מכנים אורח.

[²⁴ Compare Pessachim 113a. The Rabbis thought that for a man to live with his wife's parents might lead to immorality and extravagance in the household.]

²⁵ P. has after אמר the word אפילו. OT., (read ספר) ר' אמר בספר ר' אמר הקורא בס' ב"ם קקורא בספר מינין הוא, while *Jalkut* MS. and R. Isaac Fassi read: ר' אמר הקורא בס' ב"ם קקורא בספר מינין.

²⁶ M. adds ביה.

²⁷ P. adds היא.

²⁸ See also *Alphabetum Siracidis*, ed. Steinschneider, p. 19a and 30a and b, where this passage was subjected to much alteration to suit the alphabetical arrangement. Hence, e.g., מְטֻמָּנוֹת for טְמוֹנוֹת, but it is not impossible that the compiler of this work had, instead of שְׁמָא תְּנוּנָה the words שְׁמָא תִּיאָנָס, which would make a good parallelism with שְׁמָא תְּתַפְתָּה.

[²⁹ The life of women with regard to certain legal questions is divided in the Talmud into three periods—minority, majority, and ripeness. The first continues till the age of twelve years and one day; the second lasts only six months, when the third begins, which lasts for the whole life. (See Maimonides' *Hilchoth Tishuth*, chap. ii., and commentaries.) Cf. however L. Löw's *Lebensalter*, pp. 138 *seq.*, and 169, where it is proved that this division dates from a comparatively late time, and was brought about by Roman influence. This shows that our quotation has suffered some alteration in course of time. See also note 28, according to which it is possible that the reading was, "lest she should be seduced by force."]

³⁰ M. OT., ... מילי אמר רב יוסף אי לאו דגנוזה רבנן להאי סיפרא כי הני מילי JM. and Rabbi Meir Halevi have also this reading, only adding after סיפרא the words דב"ס (=דבן סירא), whilst K. has: אמר רב אף על גב דגנוזו רבנן להא סיפרא דב"ס כל מילי. The א"ר was however corrected in the MS. into יוסף א"ר. In *Jebamoth*, 63b, where the whole of this quotation (with the exception of a single line) is to be found, it is introduced with the words כתוב בספר בן סירא.

³¹ *Jebamoth*, c. L., adds here the word לבעלה, but MS. Oxford of this Tractate (Cat. Neubauer, 367) and the Glosses of R. Joel Sirkes have not this word.

³² In *Jebamoth*, בחיק טובה וכתוב, but the MS. and Sirkes read like *Synhedrin*, only that the word אלהים is wanting in the former.

³³ In M. and K. this line is preceded by the words אשה רעה מתנה רעה בחיק רשע תנתן. Also Rashi had the first four words, but cancelled them as a bad reading.

³⁴ MS. of *Jebamoth*, מירשנה וירפא מצרעתו, also K. has not the word מכותו, whilst P. reads בכפלים ויתרפא. Other versions from this passage we have, a) in חופת אליהו, ed. Horwitz (in the חופה טובה), p. 56: בספר בן סירא אשה רעה מתנה רעה בחיק רשע תנתן אמר ר' אשה רעה צרעת ראשית ח' א"ר, b) לבעלה מאי תקנתיה יגרשה ויתרפא מצרעתו וכן כתב בן סירא אשה רעה מתנה רעה בחיק רשע תנתן חכמה אשה טובה מתנה טובה בחיק ירא אלהים תנתן שנא' מצא אשה מצא פרקא דרה"ק, ed. Schönblum, p. 42b, בספר בן סירא אשה טובה שכן כתיב בספר ... בן סירא אשה רעה צרעת לבעלה מזה תקנתה יגרשנה ממנו ויתרפא שני' גרש לץ ויצא מרון.

³⁵ AT., תלמוד, MS. *Jebamoth* תלכד.

³⁶ M. and P., אצלה, and all the older editions of *Rashi* have אצלה, omitting the בעלה.

³⁷ למישור. P.

³⁸ Older editions of *Rashi*, עומה.

³⁹ P. and MS. *Jebamoth* שבר, leaving out יין.

⁴⁰ I remember to have read somewhere נובל (instead of רובל), but am unable to identify the place.

⁴¹ P., AT. and MS. *Jebamoth*, עבירה. See *Pirke Aboth*, ed. Dr. C. Taylor (Hebrew part), IV., 19, where with the similar phrase also these two readings occur.

⁴² MS. *Jebamoth*, נופלת.

⁴³ K., מלאים טוב על בן גדלו ויעשירו. The word טוב was however corrected into מרמה. See Jer. v. 21.

⁴⁴ Old reading in *En Jacob* of *Jebamoth*, רובל.

⁴⁵ MS. *Jebamoth*, הין. ⁴⁶ AT., מבקשי. ⁴⁷ P., סודך.

⁴⁸ P.K., AT. and JM. omit from משוכבת to פִּיךְ. It is also missing in *Jebamoth*.

⁴⁹ See Appendix to *Aboth de Rabbi Nathan* (ed. Schechter, 81b), where the passage occurs, ועוד בהכמת חכמים אל תצור צרת מחר כי לא, תדע מה יולד יום.

⁵⁰ *Jebamoth*, למחר הוא מת, JM.; שתא מחר בא ואיננו.

⁵¹ *Jebamoth*, ed. נמצא מצטער על העולם שאין שלו; but MS. *Jebamoth* and *En Jacob* agree with the reading of Syn. ed., whilst M. reads על יום שלו. See also ראב"ן (Prague, 1610) 121a, where the reading is as follows:—אל תצר צרת מחר כי לא תדע מה ילד יום שמא מחר בא—ואיננו ונמצא אתה מצטער על עולם שאינו שלך :

It is to be noticed the order in *Jebamoth* is : אל · בן בתימה : אל · תצר · כי לא שמא · נמצא · מנע · ולא הכל · רבים · גלה · In MS. M. of *Jebamoth* the order is מנע רבים, etc., and אל תצור, etc.

[⁵² "Interpret" seems to mean to use it as text for homiletical purposes. See Rashi, *ad loc.*]

[⁵³ Some MSS. and parallels have here : "A bad wife is an evil gift : she shall be given into the bosom of the bad man."]

[⁵⁴ By his frequent coming in contact with women, the pedlar's occupation was considered as an immoral one. (Cf. *Kidushin*, 82a.)]

[⁵⁵ So Edeles, Rashi, and R. Samuel.]

[⁵⁶ Instead of "everybody," one reading has "a pedlar."]

⁵⁷ M., כך כתוב בספר בן סירא כל ימי עני רעים. The parallel in *Baba Bathra*, 146a, the passage begins כתיב בספר בן סירא, etc., but these words are missing in the Frankfurt edition of this tractate. In the parallel in *Kethuboth*, 110b, וכתוב בספר ב"ס.

⁵⁸ K., AT. and JM. read גנים לננו, and so below גנים לננו.

⁵⁹ Ed. *Baba Bathra*, ברום, but all the MSS. have ובמרום.

⁶⁰ *Baba Bathra*, מעפר. It is to be noticed that the order there is : בשפל : ממטר · ברום · מעפר.

[⁶¹ Some MSS. have "garden" instead of "roof."]

[⁶² "Crumbles down ;" *i.e.*, as valuable soil.]

⁶³ In the Talmud here (ואמרי לה שר הנרגז) is added. The last four words are put in brackets, in some later editions, as a sign not to be read. They are also wanting in M. See *Aruch*, שר, II.

⁶⁴ See *Pessachim*, 112a, where R. Akiba says to his son, אל תשב בגובהה של עיר. Cp. Bacher, *Agada der Tannaiten*, I. 277, note 2.

⁶⁵ M. has also not the word חבירו.

[⁶⁶ According to others : "Who is spoken of in public houses."]

[⁶⁷ According to some commentaries, this means a scholar who gives lectures or teaches his pupils in market-stalls, which was considered as a sign of vanity.]

⁶⁸ In the parallel *Nazir*, 54b, דסירה.

⁶⁹ With this version agree *Gen. Rabbah*, c. xci., and *Koheleth Rabbah*, c. vii. In the parallel *Babli Berachoth*, 48a, no mention is made of Ben Sirah and in some editions the quotation runs [תכבדך כי סלסלה ותרומוך]. There can hardly, however, be any doubt that the words in brackets were interpolated by some later hand to make the quotation agree with Prov. iv. 8. Indeed, they are wanting in the MS., whilst all other editions (Soncino, Venice, Basel, Cracow) read instead [ובין נגידים תושיבך]. Many old authorities again, as R. Isaac b. Moses of Vienna (*Ar"i* I., § 198), and the Tossaphists (*Erubin*, 65a, and *Baba Kamma*, 92b) read [ובין נדיבים (instead of נגידים)]. MS. Coronel (נתן, 29a), quotes first the verse from Proverbs and adds to it [ובין נגידים]. This seems also to have been the reading of some Geonim, see *תשובות גאונים קרמונים*, 23b.

[⁷⁰ According to the application of the Talmud, "it" means the Torah. (Cf. Prov. iv. 8.)]

⁷¹ From the commentary attributed to Rashi, it would seem that the author read [ומן הארץ, (סממנין) וכתב בן סירא העלתה סומכי] whilst the [ספרי רבותינו שבכרך] agreed with our reading.

⁷² See Rashi, *ad loc.*, who reads [והרוקח מרקח מרקחותיו]. B. M. Add. 27,169 reads [בר סירה . . . מרפא המכה ורוקח את המרקחת]. MS 16,406 has [רוקח . . . אם העלה סמנין]. The Rashi Commentary, MS. Oxford 147 has, as Dr. Neubauer kindly informs me, [והבשם רוקח].

⁷³ B. M. Add. 27,169 reads [בין טוב בין רע].

⁷⁴ *Jalkut* I. 192a, on [נופח].

⁷⁵ *Jalkut*, *ib.*, [בערה].

⁷⁶ *Jalkut*, *ib.*, [כבתה]. It is to be noticed that *Jalkut* does not give the source. B. M. Add. 27,169 reads [בר סירה . . . כבת].

⁷⁷ Reifmann suggests to read [במנכה], in accordance with Ecclus. xviii. 15.

[⁷⁸ See note 77, where I refer to Reifmann, who proposes to read, "as one tempting God." I rather think that the phrase is taken from Gen. xxvii. 12.]

⁷⁹ The parallel in *Jerushalmi Taanith*, 66d, is : א"ר לעזר אוקיר לאסיך : עד דלא תצטריך ליה. The *Pessikta Rabbathi* (ed. Friedmann, 127a) has א"ר אליעזר כבד את רופאיך עד שלא תצטריך לו whilst *Evod. Rabbah*, c. xxi., reads, א"ר אלעזר בן פדת המשל אומר כבד את, etc. See also *Alphabetum Sir.*, 1a, אוקיר לאסיא, etc.

[⁸⁰ This sentence is also mentioned as a popular proverb.]

⁸¹ In *Tanchuma*, ed. Buber IV. 50a, the words בן סירא are missing. In the parallel in *Lev. Rabba*, c. xxii., the reading is דברייתא אומרין טב לביש עבדת בישא עבדת טב לביש לא תעביר וביש לא מטא לך and instead of ובישא the reading there is וביש, etc. *Gen. Rabbah*, c. xxii., has מן טב תמן אינן אומרין טב form the end of the sentence. *Alpha-betum Sir.* reads also מטא (instead of ימטא).

[⁸² In some parallels this sentence is also mentioned as a popular proverb, without giving the name of Ben Sira.]

⁸³ Some MSS. have שנאמר מנעורך לא קצצת איך תשיגם בשיבתך whilst another MS. reads, וכן מתל אומר בנערותך לא קפצת מינהו איך תשיגה קפצת בוקנותך (see 73b), etc. Probably it ought to be corrected into קפצת.

[⁸⁴ The sentence refers to the study of the Torah.]

⁸⁵ Quotation in the שבולי הלקט (ed. Buber 23a), from the *Tanchuma*, not to be found in our editions; cp. Buber's introduction to this book, 50a, where the reading כסותן is given. In the לקוטים of the ילמדנו, in Jellinek's *Beth Hammidrash*, VI., 85, we read : בן סירא אומר הדרים : [הדר אלהים] בני אדם והבגדים מכבדים האדם. See also, רבתי, ed. Horwitz, p. 31 and notes. Another version of הדרים is to be found in *Horwitz*, cc. 5 and 10.

[⁸⁶ This adage is connected with the Hagadic notion that God has created men (and especially Israel) with the express purpose that they should proclaim his praise. Thus Is. xliii. 21 is explained : "The people which I have formed for myself with the purpose that they shall tell forth my praise." (See *Numb. Rabbah* xlv.) Proverbs xiv. 28, "In the multitude of people is the king's honour," is also applied to God as the King, whilst Israel is the people. (Cf. *Sukkah* 52b and references, and see in particular *Jalkut Shimoni* II. 148d. (ed. Frankfurt).]

[⁸⁷ Befitting dress was regarded by the Rabbis as the glory of the outward man. Thus the scholar, amongst other indications, is also to be recognised by his dress (*Derek Erez Suta*, c. v.), whilst R. Jochanan is said to have called his dresses, "the things which do me honour" (*Sabbath*, 113a). See also 1 Cor. xi. 7 "As he (the man) is the image and glory of God." This parallel was suggested to me by Dr. C. Taylor.

⁸⁸ Reifmann proposes to read ריגון. The first who has drawn attention to this quotation is Rapoport in his biography of R. Nissim, in בכורי

העתים, XII., p. 80, note 40. I have taken the ed. of Constantinople, 1519, which also agrees with ed. Venice, 1544, p. 76*a*. Ed. Ferrara, 1557, p. 40*a*, from which all later editions have borrowed, has **ואמר בן סירא ובסליחה אל תבטח להוסיף עון על עון ותאמר ורחמיו רבים לרב עונותי יסלח לי** : **ורחמיו רבים ואף עמו ועל רשעים ינוח עונו** : Dr. Taylor suggested to me that according to the Greek there must have been the word **חסד** or **חן** before **ואף**. Perhaps the repetition of **ורחמיו** is meant for this. I doubt, however, whether the Ferrara edition can count for more than a reprint.

[⁸⁹ See note 88. Accordingly, we might here add : "And though his mercies are great, wrath also is with him," etc.]

[⁹⁰ Reifmann suggests that we ought to read "his anger," instead of "his strength."]

⁹¹ Brüll, *Jahrbücher*, vii. 48, proposes to read **יכנע מפני רבים**, in accordance with the Latin version. Perhaps the reading should be, with the Syriac, **יכניע ראשו**.

⁹² Brüll, *ib.* 47, proposes to read **יעמד**. Herr Schönblum's quotation in the Introduction (viii.) **בבית חמיו**, is wrong. The liberality of the Rev. Dr. H. Adler, from whose MS. Schönblum edited this piece, enabled me to collate this quotation (71*a*), which is as given in the text.

[⁹³ See note 91. Dr. Brüll's emendation, "he will be humbled before the many," hardly conveys any good sense. If my own suggestion be correct, we should translate : "But the man of thoughts will bow his head."]

[⁹⁴ See note 92. According to Brüll's emendation, we should translate : "It is an honour to a man to *stand*;" and we should have to supply the word, "without."]

⁹⁵ Coronel suggests to read **דלא יאה**. Perhaps it ought to be **דליבא** (the pride of the heart.)

⁹⁶ See *Baba Bathra*, 10*b*. **כל המתיהר נופל בגיהנם**.

⁹⁷ See *Sabbath*, 33*a*, **עניות סימן לגסות הרוח**.

⁹⁸ See *Pesikta Rabbathi* (ed. Friedmann), 163*b*, and parallels (Ps. cxiii. 1). **כשנגלה על הים לבש גאות שנאמר ה' מלך גאות לבש**. Accordingly, we might perhaps read here **בסוף ימא**.

⁹⁹ Most of these passages were probably based on the **עקיבא דר' אותיות** (*Beth Hammidrash*, ed. Jellinek, III., 29), where we read, with allusion to Ps. xxxiv. 19 : **דבר אחר קרוב ה' לנשברי לב שכל שבורי לב חביבין לפני הקיב'ה יותר ממלאכי השרת שמלאכי השרת מרוחקין מן השכינה שלשים ויששה אלפים רבבות פרסאות שנאמר שרפים עומדים ממעל לו . . . אבל שבורי לב הב' קרוב להם לנשברי לב הוא קרוב ולא לנמהרי לב . . . אלא מלמד שהקיב'ה הוא מרחיק שכינתו מעל גבהי לבב**. The words **ברם** refer probably to Midrash on Ps. xcii. (cp. *Pesikta Rabbathi*, 114*b*), according to which Israel's prayer is not received now on

account of their not knowing the mystery of the שם המפורש, for which humility is one of the first conditions (see *Kidushin*, 71a, ועניו, *עניו*).

¹⁰⁰ See *Megillah*, 29a.

¹⁰¹ See Midrash גדולה ענוה שבה נשתבח (Jellinek, *ib.*, 122) גדול וגדולה ראשית חכמה שער הענוה פ"י. Cp. מר"ע שניאמר והאיש משה עניו מאד where this Midrash is given in a complete form. Moses also belonged to those who knew the שם המפורש. See *Chapters of R. Eleazar*, c. 40, and the commentary of Loria, note 46.

¹⁰² Probably this should be corrected to רבבך, "thy enemy." Cp. Sukkah 52a, where, among other designations, the יצר הרע is termed שצפון ועומד בלבו של שונא, but is also described there as צפוני, because שצפון ועומד בלבו של שונא : אדם :

¹⁰³ Coronel says that the word can also be read בן.

¹⁰⁴ Brüll, *ib.*, proposes to read ואהעד (from the Syriac *עחד*).

¹⁰⁵ Reifmann, in the *Hakkarmel* (new series), II, p. 130, proposed to arrange and correct this whole quotation in the following way :

(א) הוי רחים לשלמא	(ז) אלפי אלפיא
דעליה קם עלמא	מלאכין ושרפיא
רחים כל עמא :	נקשן גפיא
	משמען כמתפפיא :
(ב) ואזדהר מן גאיותא	(ח) והוא מרישא אתגאי ברומיה
ולא תבזו לכל פרייתא	עטיף גיותא כגלימיה
(ג) מבערא אפיין	והוא לבושיה כל יומיה ,
מעקרא סיפין	ברם למצפצפין לשמיה
ומסגיא אילין חלף תנפין ,	מכין רומיה :
אליף ממלכין ואלופין	
דסגדו לתרפין	(ט) ומשמי שמיא
וסופא ביקוד שריפין :	משפיל לענייא ויתמיא
	מה משבח ויאייא
(ד) רחים ענוותא	הוה נביא
דלא תיהי לעניותא :	דאשתבח מפום בריא :
(ה) דהיא מאיסא ובסירא	לית כעבדי נביא ,
קדם מלכא דיקרא :	
(ו) לא יאיא כדין	(י) מאן נביין מיניכו
אלהין למאן דהוא	„דאחסין כתר מלכו ?“
עבד גבורין	(יא) ריש חכמא וסברא
דלא סבירין :	מדחיל מקמי מרא

(ג) אסתכל ואדכר נפשך יומא דכל אפא חשך כד יקוד גופך ונשף שמשך :	(ב) ולא ימרינך לבך דהוא לא כן חויבך ולא תצות לדוכך דממיר בגובך :
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We think, however, that only the discovery of all the Midrashim on which this Piyut is based, will lead to the right understanding of it. The whole tone and style give the impression of versified Midrashim, as is the case with other Piyutim.

[¹⁰⁶ The text of this passage is almost hopelessly corrupt. The above translation is purely tentative. Various emendations of Brüll, Reifmann, and myself have been introduced in it in order to make any sense at all.]

¹⁰⁷ See Brüll, *ib.*, where he proposes to read פניו instead of עיניו.

[¹⁰⁸ Cf. the so-called *Perek Kinyan Torah*: "For in the hour of his death neither silver, nor gold, nor jewels, nor pearls accompany the man, but only Torah and good works."]

¹⁰⁹ This quotation is given by R. Isaac Solomon in his commentary to Aboth MS. (in the Library of St. John's Coll. Camb., MS. K. 7) on Perek II., 13. I owe it to the kindness of Dr. C. Taylor, who drew my attention to it and lent me the proofs of his Catalogue of Aboth, from which I have copied it. I could not find it in my version of Ecclus., but it is to be found in *Genesis Rabbah*, c. lxviii. (see also parallels, esp. *Pessikta Rabbah* ed. Friedmann 104b). I greatly suspect that it was originally בראשית רבה, which was afterwards abbreviated, as usual, into ב"ר, of which another copyist made ב"ם, which was lastly expanded into בן סירא.

[¹¹⁰ Such a passage is to be found in the Midrashim. See especially *Gen. Rabbah*, c. lxviii., on the verse, "And he lighted upon the place" (*Gen.* xxviii. 10), where the word *place* is interpreted by some Rabbis to mean *God*. On this R. Hunna says, in the name of R. Ammi, "Why do they surname God by place? Because," etc. (See Dr. C. Taylor's notes, *Aboth*, ii. 17, for parallels in the New Testament and Philo. Cf. also E. Landau's *Synonyma für Gott in der Neu-Hebräischen Literatur* (Zurich, 1888, pp. 30-47.)]